

# ANTI-SLAVERY BUGLE.

"NO UNION WITH SLAVEHOLDERS."

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## THE ANTI-SLAVERY BUGLE

Is published every Friday, at Salem, Columbia Co., Ohio, by the Executive Committee of the Western Anti-Slavery Society; and is the only paper in the Great West which advocates secession from pro-slavery governments and pro-slavery church organizations. It is edited by BENJAMIN S. and J. ELIZABETH JONES; and while urging upon the people the duty of holding "No union with slaveholders," either in Church or State, as the only consistent position an Abolitionist can occupy, and as the best means for the destruction of slavery; it will, so far as its limits permit, give a history of the daily progress of the anti-slavery cause—exhibit the policy and practice of slaveholders, and by facts and arguments endeavor to increase the zeal and activity of every true lover of Freedom. In addition to its anti-slavery matter, it will contain general news, choice extracts, moral tales, &c. It is to be hoped that all the friends of the Western Anti-Slavery Society—all the advocates of the Disunion movement, will do what they can to aid in the support of the paper, by extending its circulation. You who live in the West should sustain the paper that is published in your midst. The Bugle is printed on an imperial sheet, and subscribers may take their choice of the following

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We occasionally send numbers to those who are not subscribers, but who are believed to be interested in the dissemination of anti-slavery truth, with the hope that they will either subscribe themselves, or use their influence to extend its circulation among their friends.

Communications intended for insertion to be addressed to the Editors. All others to the Publishing Agent, JAMES BARNARD.

From the A. S. Standard.

## The Moral Movement against Slavery.

A week or two ago the editorship of the *Western Republican* passed into new hands.—The new editor dignified his advent by disclaiming for his party any responsibility for the opinions of Disunionists. But in repudiating the doctrine of disunion as if it were something odious and shameful, we think he acts unwisely. Men may honestly entertain opinions in favor of a division of the Union, with no reference whatever to the question of Slavery. If any person who has got enough knowledge of the external of history to believe that the Roman Empire fell number because of its vast extent, should publish a tract to-morrow recommending a peaceable dissolution in order to avoid the catastrophe necessarily incident to territories of our size, no editor would censure about *paritidial* *hordis*, and no orator would allude to Caesar and Brutus. It is for the simple reason that the American Anti-Slavery Society advocates disunion on Anti-Slavery grounds, that it draws up to itself censure and denunciation. The Quaker still continues to entertain a traditional and curiously respectable aversion for a church and a hiring priest, without exciting any animadversion. But let Parker Pillsbury or Abby Foster do the same, and they may reckon with tolerable security on being pelled. The reason is plain enough. The Quaker appeals to dead George Fox, the Abolitionist to the living heart of man. It is because the American Anti-Slavery Society touches Church and State in a rotten place that it is hated and feared. Men call it a little knot of fanatics. But a little knot of fanatics is a great force. Indeed, the men who do anything great must be fanatics. Poets prophesy what is right, philosophers see it, fanatics accomplish it.

Whatever opinion the editor of an Anti-Slavery paper may entertain as to the evils or benefits which would result from a dissolution of the Union, he should never himself (nor let his readers) lose sight of the fact that those who urge the measure do so from an intense appreciation of the horrors of Slavery. They are men and women who keep the popular mind alive to an example of self-devotion in behalf of a purely moral object, and charge it with a portion of the magnetism of their self-sacrifice, who attack fearlessly and without question of odds every institution, however venerable with time, or halloved with associations, which affords shelter or vantage-ground to the forces of the evil principle they are at war with. Who, that has a heart capable of the kindred thrill of heroism, who, that in a world slippery with compromise and conventionalities, loves the firm feel of earnestness, but must honor those faithful few? Short-sighted men may not appreciate the importance of their victories. The result may not yet be palpable on the Exchange. But it is no small triumph that they have achieved for themselves an existence and maintained it. And courage, devotion, loyalty to conscience, are not these indefensible successes?

The Disunionists can afford to do without the Free Soil party, but can these do without the Disunionists? Wisdom may break down a bridge behind, but not a bridge before. We were among those who were rejoiced at the Buffalo Convention and the formation of a new party. Opposition to the extension of Slavery opened a door by which men could escape from the two irrevocably corrupt parties to higher ground (for any Anti-Slavery ground was higher), and the Buffalo platform offered common footing where all who hoped to achieve the defeat of Slavery

by political action could stand together.—We believed that the step from Anti-Slavery feeling to Abolition principle would (with sincere men) be a short and necessary one, that men would see, as it was pitifully expressed the other day in the *Chronicle*, that there was no essential difference between extending Slavery in space and in time. We believe so still, and that the leaders of the Free Soil party must advance to a better defined and more commanding position. After exciting the enthusiasm of their followers, after showing them the enemy and crying, *charge!* they cannot stand still or they will be trampled to death. If to keep soil free be good, to make it so must also be good. If fetters must be carried into Oregon and California, why should they not be stricken off in Virginia and South Carolina?

Had anything been wanting to convince us of the necessity of a purely moral Anti-Slavery organization, the result of the Free Soil agitation would have supplied it. Political parties have their crises of enthusiasm. Their zeal arises before an election and as naturally subsides after it. The course of these things is as natural and as easily to be foretold as that of the tides. They have their regular ebb and flow. An unsuccessful election contest, moreover, is a defeat, and defeat is discouragement. During the long interval between election and election, the forces of a defeated political party must suffer the demoralization of inaction. Like the troops of a partisan and irregular army, they gather suddenly for an immediate object, and disappear as rapidly. Their orators, wanting the customary excitement of controversy, become silent. It is quite a different thing to harangue a crowd of benches, and a crowd of eager men.

Meanwhile a pure ethical idea can never be defeated. It cannot indeed be brought into conflict with material organizations, but only applied to them as an impartial test. It cannot attract to itself the rancorous animosity, nor the imputation of motives of personal aggrandizement, to which a political association, however pure is liable. It does not present to the gross and indiscriminate popular eye a divided object. Its activity is not sensible of any seasons of peculiar intensity or depression. It is not restricted to time and place. Its year-long caucuses are held in the family and workshop. It knows no distinctions of age or sex, but draws to itself the yet undissipated sympathies of youth, and contracts indissoluble alliance with the finer instinct and more persistent enthusiasm of woman.

Two things especially absorb the admiration and sympathy of men,—practical success, and that ceaseless devotion which does not need the stimulus of success. The former is the key to the popularity of Taylor, the latter to the power of Garrison. People without ideas laugh at the man of one. But these men are not so common as is generally imagined. That mind is of no ordinary strain which, through long years of obliquity and derision, can still keep its single object as fresh and attractive as at first. It is the man of one idea who attains his end. Narrowness does not always imply bigotry, but sometimes concentration.

At the present moment the natural reaction which has followed a crisis of extraordinary Anti-Slavery excitement in politics, shows not only the policy but the absolute necessity of a distinctly moral organization against Slavery. The Free Soil party lacks any attraction which might arise from success. It has so cautiously secluded itself from every imputation of fanaticism, that it has deprived itself of another and no inconsiderable element of strength. It has been diverted into many by questions and disputes with regard to the merits of individuals, and so, in a great measure, failed of concentrating the public attention upon things. It has not made itself numerically terrible, and by its necessary devotion to a candidate, it has lost the prestige which belongs to devotion to an idea. Already its best newspapers are failing, thus giving to the movement the appearance of a transitory convulsion, instead of a revolution, and losing the benefit of that superposition with which the notion of permanence entrails the fancies of men.

We say these things from no prejudice, but state them only as matters of fact, affording matter for reflection. The Free Soil movement has done as much as we expected. It has not broken in pieces the two old parties, as we hoped it might, that consummation will be brought about at no distant day by the administration of Gen. Taylor.—But the necessity of renewed and continuous exertion on the part of non-political Abolitionists is enforced by all the signs of the times. It is they who keep alive the scattered sparks which are fanned into flame during the gusty days of electioneering excitement. Nay, at what altar was the firebrand lighted which the Fox of Kinderhook carried into the standing corn of the Philistines?

### The Change.

J. R. Giddings, in a recent speech at Washington, thus referred to the great change which had taken place in that body, and in other departments of government within a few years.

When first I took my seat in this Hall, the politics of our people seeking to be relieved from the burden, the guilt, and disgrace of supporting the slave-trade, were not received, nor were they permitted to be read; but they were treated with the most marked contempt. I found here that distinguished statesman whom history will describe as the great champion of popular rights, [Mr. J. Q. Adams:] he was laboring to regain the right of petition. His zeal and devotion to that cause were unbounded. His spirit was undaunted, and his energy never relaxed. Who that was then here has forgotten his herculean labors? No difficulties embarrassed, no dangers deterred him. His determination of per-

pose appeared to be more and more developed as opposition increased. We saw him arraigned at your bar, like a base felon, for no other charge than that of sustaining the right of the people; and as the dark storm of human passions gathered thick, and the tempest raged, and the waves of vituperation and calumny rolled and dashed in wild confusion around him, he stood calm and unmoved in his purpose as the adamantine rock. Who has forgotten the boundless resources of his intellect, or his unrivaled eloquence, or his terrible invective? They were all called forth and exerted in favor of the right of petition. I rejoice that he lived to witness the consummation of his labors. He has not gone to his rest, but the affections of a nation cluster around his memory.

At my first entrance into this Hall, no member was allowed to speak irreverently of the slave trade, or of slavery. A more unrelenting tyranny never existed in a Turkish divan, than reigned here. The gentleman who now fills the Presidential chair then presided over our deliberations, and most effectually did he exercise his authority for the suppression of truth and liberty. For years my lips were hemmatically sealed on the subject of humanity. Often have I listened for hours to language insulting to myself, to my constituents, and to the people of the free States, without the liberty of saying a word in vindication of those whom I represented, or of expressing in any degree the indignation emotions which prompted the utterance of salubrious truth. Often have I seen the venerable and world-honored member from Massachusetts [Mr. J. Q. Adams] peremptorily ordered to his seat when he dared even to allude to the slave trade, or to the slavery which was sustained in this District by laws of our own enactment. But how changed the scene! I can scarcely realize that this is the Hall in which I have witnessed the display of deadly weapons, exhibited for the purpose of intimidating northern members to keep silence in regard to the crime and disgrace of slavery.—Here, sir, in this body has been displayed, in the most striking manner, the power of truth. The freedom of speech has been regained.

We now give free utterance to the emotions of the soul in behalf of suffering humanity. We have regained and now enjoy an equality of privileges with southern members. This important reformation has been brought about by toil, and labor, and suffering which never will and never can be appreciated by any person who has not shared in them. It is, however, due to truth that I should say, northern servility, manifested through a venal press, and exhibited in a variety of ways, has presented even greater obstacles to the progress of truth than all the opposition of southern men.

Another evidence of the progress of the great reformation now going on is to be found in the action of the Executive. In 1832 a slave ship, (the *Comet*), laden with slaves, sailed from this District for New Orleans, and was wrecked on one of the British West India islands. When the slaves reached British soil they became instantly free, and each went in pursuit of his own fortune. The slave-dealers demanded that the British authorities should arrest and return them to their owners, but they spurned the degrading proposition. The slave merchants, thus failing in their speculations, returned to this city, and demanded that the character and influence of the nation should be prostituted to aid them in obtaining a compensation for their loss from the Government of England. And strange to say, the President, instead of recommending to Congress the passage of laws to punish with death the crimes of which they had been guilty, sent orders to our minister at the Court of St. James to demand, in the name of this Government, indemnity for the loss of those slaves. The orders of the President were obeyed. Our minister, (Mr. Stevenson,) however, still further disgraced the Government. In order to obtain indemnity for crimes of the deepest dye, he had recourse to misrepresentation—to flagrant falsehood. I invite the friends of that gentleman to call me to an account for what I am saying; to demand explanation before this body and the country for the charge I make against him. He, however, deceived the British ministers, and obtained the money. The people of Great Britain have paid these slave merchants for the commission of crimes more aggravated than that of murder or of piracy.

Other slave ships were wrecked, and their cargoes obtained freedom in the same manner, and compensation has been demanded, and in one instance obtained; in others it was refused. The South became clamorous. The Senate passed resolutions unanimously declaring that it was the duty of this Government to support this coastwise slave trade. A report from the Committee on Foreign Relations in this body was made, hinting at war in case indemnity was withheld from these slave-dealers; and speeches were made, even by northern members, which indicated a willingness to see our country involved in a war to support this infamous traffic. The case of the *Creele* is fresh in the recollection of all who hear me. On that ship the slaves, conscious of the rights with which God had endowed them, and true to the noblest impulses of our nature, asserted and maintained in practice the doctrines of our revolutionary fathers. They regained their freedom by their own physical strength. They then navigated the ship to the island of New Providence, and each sought his own happiness. At that time a Whig administration controlled the Government. Mr. Van Buren, now so much denounced for his favor to the slave power, had retired to Lindenwald. The Executive sent immediate orders to our minister at London to demand compensation of the English Government for the loss of these slave merchants who had been unable to control their human cargo. Sir, I then saw the party with whom I had always acted about to commit itself and the Government to the support of a detestable commerce in mankind.

I saw the Constitution violated, by a prostitution of our national influence to support a traffic detested by men and cursed of Heaven; a traffic abhorrent to every feeling of our nature, and at war with every principle of Christianity. I had sworn at your altar faithfully to support that Constitution. I saw how was to express my views, humble and unassuming as they were. I did so in a series of resolutions, denying the right of Government thus to involve the people of the free States in the expense, disgrace, and crime of the slave trade. The effect of that movement upon myself was unimportant—of the Government should be known and understood by all. Recalled public attention to the subject. The press of the North spoke forth the sentiments of the North. Leading men and statesmen denounced the practice of involving the people of the free States in the support of crimes at the contemplation of which humanity shudders. In view of these demonstrations, a slaveholding Executive hesitated in his course, doubted, and ceased to follow a practice which for ten years had disgraced the nation. I speak from contemporaneous history. I refer to the first volume of "Wheeler's Political and Biographical History," a work compiled with great labor and ability, and which may be consulted even by statesmen with profit.—The author, speaking of the effect of that movement, says that he "has been unable to learn that the demand of this Government for the loss of slaves was ever renewed." I have other evidence, satisfactory to myself, that the demand was never pressed afterwards.

Thus, sir, the Executive has been driven from a position at war with our national honor, with justice, with humanity, and with the Constitution.

When asked what we have effected by our efforts, I answer, that in Congress we have regained the right of petition and the freedom of debate. We have relieved the Government from the ostensible support of the coastwise slave trade. We have called the attention of statesmen and jurists to the investigation of those rights which northern freemen hold under the Federal compact. We have rendered northern servility unpopular. Where now are those timid, filtering statesmen of the North who filled these seats ten years since? During the short period of my service in this body, I have seen whole generations, as it were, appear here, avow their detestation of those who maintained the rights of our people and of humanity, meekly bow to the dictates of the slave power, and then depart to that political "bourn from which no traveller returns." Where are now those northern members who, only seven years since, voted to censure me for merely asserting the rights of my constituents to be exempt from the crime attendant upon the coastwise slave trade? Why, sir, three or four of them yet remain, the "spared monuments" of the people's mercy; but I believe not one of them has been re-elected to meet me here in December next. A few days will separate us probably forever. Towards them I feel no unkindness; and I now refer to the fact as showing the progress of that revolution which is going forward. Look to the other end of the Capitol, and you will find unmistakable evidences of the change now going on in the popular mind. Read the proceedings of our State Legislatures. In Ohio, at one vote, they have erased from our statutes the whole code of black laws which have disgraced the State for nearly half a century. In Pennsylvania, they have gone even further in the cause of justice and freedom: they have very properly rendered it penal for the citizens or officers of that State to aid or assist the slavecatcher in seizing upon the victims of his unrighteous oppression, as they fly from bondage. New York, too, the "Empire State," is assuming a position on this subject worthy of herself. Of other States I need not speak. The effects of our labors are seen and felt in every free State—in every county, town, and school district of the free States. They are visible in our social circles, in our pulpits, in our literary publications, our newspapers, our debating clubs, our political discussions, and in all departments of society. The foundations of the mighty deep of popular sentiment are broken up. Political parties are disorganized, and party attachments are disregarded.

"THE POPE.—It is said that the Roman Catholics of this country intend to invite the Pope to take up his residence in the United States, assuring him that he shall have safety and comfort here, if no where else. It has come to this at last, that the Pope himself can no where be safe and comfortable, except in a Puritan country, governed by Puritan institutions! The greatest triumph of Puritanism over Popery that ever one set of principles obtained over another."—*Watchman of the Valley*.

Don't brag too much, friend Watchman, for if the Pope comes to this blessed home of "safety and comfort,"—and happens to enter Washington or any slave State, and is a little dark in color, he may be imprisoned and advertised as a runaway slave; and as none would be likely to claim him as their property, he would be sold into slavery to pay jail fees and other expenses. Or if he should enter any State that is called free, and be compelled by poverty, to plant a few potatoes on the public domain, to keep him from starving in the winter, or even if he should gather a few sticks for a fire, to warm himself in the wilderness of either State in the Union, he would be liable to be imprisoned for trespass. No, no, neighbor, don't brag too much about "safety and comfort." Don't for the sake of pity and shame, tell about seeking "protection, safety and comfort" in

this Puritan country, and under its Puritan institutions, while native-born citizens are fleeing to Catholic Canada, and to the Dismal Swamp and the everglades of Florida, to find "protection and safety" among Indians, wolves, bears and rattle snakes! The greatest triumph of Puritanism over Popery that ever one set of principles obtained over another," says the Watchman. To which I answer, the escape of slaves to Dismal Swamp, is the greatest triumph of Heathenism and Wolfishism over Puritanism that one set of principles ever gained over another!—*Pleasure Boat*.

SLAVE TRADING IN MASSACHUSETTS.—FEW persons are aware of the ramifications of slavery through our system of trade at the North. Here are direct influences against freedom existing among us, which make themselves felt whenever the question of slavery is discussed. For this reason, if no other, it is time that all trafficking in slaves should be discontinued by law to the extent of our State jurisdiction. The subject will be brought up in our Legislature, and it is well to fix public attention upon the facts.

A Southern trader wishes to purchase goods in Boston, or Lawrence, on credit, and offers his note, with a mortgage on his slaves, as security. This is not unfrequently taken. A lumber dealer not long since, in this city represented himself as having sold pine to a Southerner, and secured himself in negroes. Again, a Massachusetts manufacturer wishes to secure the cotton crop of a Mississippi planter. He advances cash three months in anticipation, and takes security on plantation and slaves. Here only one party to the transaction is in this Commonwealth. Must he therefore escape the penalty?

As a consequence of taking slaves as security, they must sometimes inevitably fall into the hands of the Massachusetts citizen, who may send them to the auction block and receive the product of their sale. England has passed laws against her citizens trafficking in slaves.—How far has Massachusetts the right to do the same?

What wonder, while our merchants and manufacturers are thus stained with slaveholding, that the moral tone of our large cities on the subject of slavery should be so depressed? To our Legislature, then, belongs the duty of finding a remedy for so great a dishonor and crime resting upon the community.—*Boston Republican*.

### How a Kentuckian speaks.

The following extract is from the letter of a correspondent of the "Louisville Examiner," in which the prospective emancipation of the slaves in that State is strongly urged.

We recognize the right of owners of slaves to their property as guaranteed to them by the constitution and laws; but we do not recognize, nay we utterly deny their right to entail the curse of slavery upon our children's children to the latest posterity.

For forty years they have tried the experiment, and what has it resulted in? Evil, and only evil to the blacks themselves, and tenfold worse evils to the whites. This is so undeniably true, that we will not stop a moment to argue what has been again and again demonstrated. Now, we ask for a change—we point to New York, Pennsylvania, New Jersey, in short, to all the eastern States where slavery once existed as it now does among us, and ask that a similar system of gradual emancipation, which has resulted so beneficially there, be tried in Kentucky. It is not even a trial, it is a certainty, that precisely the same results will follow emancipation here. We have here at home, in our very midst, a surer mine of wealth than all the gold mines of California. Put a clause in our new Constitution fixing a period within which slavery must cease, and that moment one hundred millions are added to the real wealth of the State. Then the Eastern and European capitalists who never have and never will invest a dollar in a slave State, will begin to enquire as to the advantages Kentucky possesses for mechanic and manufacturing purposes. Our abundant coal mines, our rich and inexhaustible veins of iron ore, our fertile lands, now comparatively uncultivated and unknown, will find ready purchasers, at greatly enhanced prices. The busy hum of free labor in all its varied pursuits will resound through the land. Immigration instead of being, as now, repelled, will be attracted and bring wealth and countless social blessings in its train, and soon Kentucky will be "redeemed, regenerated and disenthralled by the genius of universal emancipation," and take her natural position as one of the first States in our glorious Union.

They, indeed, must be blind to the signs of the times who do not perceive that the institution of slavery is a thing of by-gone days, that it is an obsolete idea, whose doom is written, and the fulfillment of that doom in process of rapid completion. Where, in all christendom, does it now find an advocate beyond the limits of those States which still tolerate it? Reason is against it; the genius of our holy religion is against it; all past experience is against it; facts are against it, and in these days of intense activity of mind, when light and information on all subjects are diffused with lightning rapidity, can such an incubus be much longer tolerated by this

free and enlightened community? I cannot, I will not believe it.

"Slavery shall perish; write that word In the blood that she has spilt; Perish hopeless and abhorred, Deep in ruins as in guilt."

Twenty years hence when the free States, formed out of our immense possession in Oregon, California and New Mexico, shall have taken their place in our confederacy, where will Kentucky then be found, if slavery be continued among us? Degraded, impoverished, and in ruins she will glimmer as a star of the 30th magnitude, and States whose very names are now unknown to us will then take precedence of her.

And who are they that arrogate to themselves the right to entail upon us and our children this bitter curse? They are Kentuckians, freemen, slave owners, (the words sound strangely together.) I, too, am a Kentuckian, a freeman, but not a slave-owner. I address my fellow freemen similarly circumstanced, and whose rights are as sacred as theirs. Do they, I ask, pretend to rule as the despots of Europe formerly (for that day too has passed) ruled their subjects, by divine right? I utterly deny their title to do so. The welfare and happiness of my children are as dear to me as those of any slave-owner can be to him, and if this blighting, withering curse is to be entailed on them, let us, one and all, pledge ourselves that we will exhaust every legal and peaceful means of averting it before we submit to this and necessity.

From the Mass. Spy.

### A voice from the South.

We make the following extract from the "Democrat," published at Fallowville, Preston Co. Va. When we find such sentiments as these, uttered in the heart of the greatest slave-holding State in the Union, how it puts to shame the Northern bunkers of both the old parties, in view of their subservience to the slave power. Speaking of the defeat of Gott's resolution against the slave trade in the District of Columbia, the editor says:

"Through the jockeying of Southern misrepresenters in Congress, and the crabbing of Northern slaves, the bill abolishing slavery and the slave trade in the District has been lost, and, to the shame of our Republic, we have refused to elevate Washington to the level of Tunis and Constantinople! Let us hide our heads under our mother's aprons:—Malomedanism has outstripped us!"

Another article on the same subject thus hits, right and left:

"Gott's Resolution. In the House on the 10th, Gott's Resolution, abolishing slavery and the Slave Trade in the District, was killed—yes 80, says 130! This may be recorded as the fruits of the bullying, treasonable Southern Caucus. The North had listened to the calls of humanity, had blushed at the finger of scorn which a world steadily held towards us, that we allowed our proud centre to be used for a slave mart—that we stood up to our knees in slavery while contriving laws for boasted freedom, the North appeared to regard these signs and resented to put an end to the black repugnance. She commenced bravely—but behold! the slave master waved his hand and the white slaves of free States cowered, cowered, cowered!—doughheaded coward!"

The North should no longer hurrah about slavery, as hers are the very slaves in the country if not in Christendom."

The Richmond Republican—a slavery paper, thus catches it from the Democrat:

"Kinder So So. Father Jasper once entertained the notion of shoeing his ass with gold, and decorating his ears with jewels, that he might stand valuable in market: and now the Richmond Republican is endeavoring to justify negro slavery by quotations from the Bible. This mode of quackery cannot be too strongly reprobated, of bearing the Scriptures for detached tidbits with which to support every absurd doctrine men may incline to."

MOVEMENT AGAINST SLAVERY IN ALABAMA.—Judge Hydenoff, a prominent and leading Democrat of Alabama, has addressed, through the press, a letter to Gov. Chapman, urging the propriety and necessity of a law to prevent the farther immigration of slaves into that State, either for trade or settlement. The Alabama Journal says "the article is ably written, and there are many reasons why such a law would prove of advantage if its execution was practicable."

EXTRAORDINARY DEVELOPMENT.—DIPLOMATIC SMUGGLING.—We have seen a letter, says the N. Y. Commercial Advertiser, from one of the Northern European Capitals, in which is disclosed a fact most humiliating to our country. It is alleged that the diplomatic representative of the United States at one of the Northern courts, having been for some time suspected, has at length been detected in smuggling British Goods—lacet, calicoes, &c.,—to the amount of \$20,000 rix-dollars; supposed to be a joint concern with some traders in the capital referred to.

The large boxes containing the goods were represented by the diplomatic gentleman to contain only supplies for his own family, such as sugars, &c.; but one of them was accidentally broken open in the Custom House, and the discovery was made. The Custom House authorities took possession of the whole.

The discovery is said to have produced the deepest mortification among the American residents.—*Buffalo Republic*.



# ANTI-SLAVERY BUGLE, SALEM, O.

From the Philadelphia Republic.  
The State of the Case.

Slaveholders and their sympathizers are constantly telling us that the Anti-Slavery movement in the North has acted, in fact, adversely to its design.—They point in proof to the rapid extension of slave territory, and the increased severity of the slave laws of the Southern States, since the abolition agitation commenced. These are simple and obvious facts, and their occurrence may be ascribed in part to the indirect operation of the antagonistic sentiment whose growing force and threatening aspect, has put Slavery upon its defence more promptly and decidedly than it otherwise would have been. Tyler's administration found the necessity for the immediate annexation of Texas, upon the movement made in England to purchase out the slave property of that little republic, and banish domestic Slavery from its territory.—And our war with Mexico was, doubtless, designed to give a broader and safer margin to the slave region than the safer limits of Texas would afford it. It is likely enough that the apprehension that freedom must at an early day press its way southward and reclaim the middle and eastern States, which slave labor can no longer cultivate with profit, prompted the slave interest to open a timely retreat into a new theatre.

If this is all that is true of the Anti-Slavery influence in stimulating the opposite interest, it resolves itself merely into a question of time; for it is notorious that the six original slave States had grown to thirteen, and six hundred thousand slaves had increased to two millions, while the North were yet passively non-resistant. And the same causes would as certainly, though perhaps more slowly, have gone on, till the very same results which are now blamed upon the provocation of the North would have happened. The argument, therefore, is nothing but the wrong justifying its precipitancy and violence by the aggression of the right which it resists. In this way the law causes the outrage of the delinquent's resistance; and the existence of legitimate authority occasions the turbulence of armed rebellion. So far, we stand acquitted of all culpability in an accident of our agency.

But it is also charged that the spirit and manner of the assault upon the position of the South has been inconsiderate and indiscreet. In this also there may be some truth; but at the same time, it may afford the South no justification; for it was almost unavoidable in the circumstances of an enterprise so difficult in itself, and resisted as this has been.

It is also charged with injustice to the vast pecuniary interests invested, on the guaranty of the public law, in the persons and labor of the slaves. It is not pretended that the slave has in any way, contracted a debt or duty to his master, which forfeits his liberty and labor; but the claimant says he has a virtual contract with us for the profits of this third party's labor, and it becomes not us to demand the rescission of the contract as void in moral law, or contrary to morals. This objection might be made pertinent and respectable, if not valid in fact, if it came as one of the conditions of a proposition to do justice to the injured party, offered in good faith, and to be adjusted equitably. If we have in any way induced them to accept a bad title, and if they proposed to begin by surrendering what they ought not to hold against the injured party, there would be sense, justice and good conscience in demanding from us such reparation of actual damage as we have occasioned, and we ought to make it good to the last shilling. Compensation would not be insupportable if conscience offered the bargain. We could better afford to pay a few hundred millions for the welfare of the whole community, than for the wars of Slavery, and its other wretched incidents. It is not yet time to object to immediate emancipation, that we are not offering five hundred dollars a head for two or three millions of people. The first point is, will you emancipate and settle with us? The next what will you take? It is more evasion to anticipate a difficulty in a place where it cannot arise.

We say they have no right to the slaves; they answer that we helped them to steal them, and had our share of the first profits. We say that we have reported, and if they will do the same, we will settle the whole account fairly. But settle or not settle, the slave is entitled to his freedom. And if we do owe you anything for helping to steal him, and are liable upon our warranty of title, still both parties are more deeply in debt to the stolen man for all the wrongs inflicted upon him, and that account should not be made to wait the adjustment of ours.

The pretence that emancipation upon the soil is impracticable, is sufficiently answered by the fact that the system of Slavery is intolerable—out of the harmony of things, and fitted only to destroy, and be itself destroyed. *A priori*, if God made the slave a man, society cannot reverse his purpose. The omnipotent cause is in constant effort to achieve the design, and the whole economy of things tends constantly to its ultimatum. The same truth is demonstrated in the world's experience. Providence has written on every feature of the system, "I will overturn, overturn," and abolitionism is an inevitable fact. It

may be postponed, but cannot be prevented. It is unavailing to object the faults of the emancipation movement against its essence. The strength and wisdom of maturity will correct the faults and errors of infancy, and opposition will only discipline the agents and means into perfect adaptation.

In the meantime, however, Abolitionists should look earnestly and respectfully into the argument of the enemy and learn whatever it is capable of teaching, for it is not enough to be right in principle and aim; we must also do full justice to the antagonistic interest, (for no wrong-doer is wholly wrong, and few reformers are wholly right) and adapt the means and accommodate the measures to the state and circumstances of the evil. The divine administration is always in wise relation to its subjects, and human intervention must adjust itself to the particular character of the work.

The following article was intended, no doubt, for the special benefit of Mr. John C. Calhoun and his backers.—There is nothing that slaveholders generally dread so much as a dissolution of the Union.

## Admonitory.

The various attempts which have been made this winter, to influence the minds of the populace on the subject of slavery, and to array one section of the country against another, appear to us crimes of the deepest and most malignant dye—treason of the darkest and most dangerous character. In judging of political conduct, we cannot penetrate the intentions of men; we can only inquire into the consequences of their actions. It will not do to say that most of those who have engaged in these attempts were influenced by pure motives. Public men are responsible to their constituents, not only for the purity of their hearts, but also for the clearness of their heads. After the commission of grave errors, they cannot be permitted to come in and set up a plea of ignorance. With them, knowledge and wisdom are duties; want of information and reflection, crimes. Placed in offices of trust, which require freedom from passion and prejudice, and which involve the happiness and well-being of thousands, they are highly culpable, if they permit their minds to run into the excesses of fanaticism, or fall into the weaknesses of folly. They must guard their minds well, for out of them are the issues of life. Some of our public men had better hesitate, and reflect before they take violent steps, in regard to a dissolution of the Union. They may find they have gone too far, when it is too late to retrace their steps.—*New Orleans Times*.

GROWTH OF THE WEST.—There are but few, even of the early inhabitants of the West, says the Chicago Tribune, who appear to realize its rapid growth in population, improvement, and wealth. In 1835, only thirteen years ago, there were not 5000 white inhabitants between Lake Michigan and the Pacific Ocean! Now there are nearly 1,000,000! The western forests and prairies have been populated, as it were, by enchantment, and are now the garden of the world! Thirteen years ago, Chicago was a mere village! Now it is a city. What will it be thirteen years hence as regards population and wealth? Who can tell?—*Buffalo Republic*.

Henry Clay was unanimously re-elected President of the Colonization Society, at its recent annual meeting in the city of Washington.

The above shows what kind of a concern the Colonization Society is. Its friends pretend that its object is to abolish slavery, by colonizing the slaves in another country, where they may enjoy privileges by themselves that they cannot enjoy here among a different race; when, in truth, its object is only to remove liberated slaves and such free negroes as will go to Africa, in order to keep the slave market and slave labor good.—Would such a notorious slaveholder as Clay receive an office in the Colonization Society, if he thought its aim was to abolish slavery? No, no, he knows it only keeps the institution of slavery profitable by sending off those that are liberated without laboring to liberate those that are in bonds.—*Pleasure Boat*.

EXAMINATION OF THE PHILADELPHIA NEWS.—The *Times* and *Keystone* has the following:—

"The news-boys who were arrested on Sunday last, for selling newspapers on the Sabbath, in violation of the laws prohibiting work on that day, were up before the Mayor again yesterday, and after a farcical scene, the whole party were discharged on a unanimous promise from the boys for themselves, and their parents for them, not to do so again, on pain of the House of Refuge. Some of the fathers and mothers, whom these youngsters help to support, told tales of poverty that were really distressing. One woman declared that when her boy went out to sell papers, last Sunday, she had not a morsel of bread in the house. The pittance he made by his sales, he brought home, and with it she fed her little family. She added, that she did not wish her son to break the law—that he should not sell her on Sunday; she would rather starve than see her son a law-breaker, and she supposed she would have starved, for she never would beg. This affecting speech was made with a sobbing heart, and the speaker, it was evident to all present, was a woman of the true American spirit. Another parent was a poor returned soldier, who informed the Mayor that he

fought two years under Scott, in Mexico, and bled for his country. The strainers at grates and swallows of camels, who instigated this ridiculous proceeding, ought to have been there."

Pennsylvania is fast becoming civilized.—In Pittsburgh, they imprison the poor factory girls for resenting being scalded with hot water, and in the Quaker city, the authorities lock up the starving news-boys, who had rather work than steal!

Meanwhile, rowdies and rioters desecrate the Sabbath ad libitum! Well, it's a way they have, in those latitudes.—*N. Y. Globe*.

## COMMUNICATED.

### From the Field of Labor.

Wednesday and Thursday mornings, Feb. 7th and 8th, spoke in Marlborough, at the Town Hall. The sound of the auction-gong in the streets, calling to the public sale of goods at one of the stores, gave me an excellent opportunity to hold up to execration that hellish system in the South-land, which auctions off little children along with tallow candles by the pound—men and women, cast in the image of God, along with brosecloth—human cattle with horses and mules—"in lots to suit purchasers"—mothers and their daughters for purposes of prostitution in the seraglio of the worse than Turks—sisters in the church, to whom last Sunday the minister handed the wine, to the vintner to buy more for next Sunday—and even Jesus Christ himself, in the person of his "little ones," to the merciless soul-driver, to be scourged, reviled, spit upon, hunted with dogs and guns, worked up into cotton and sugar, and finally put to death with more excruciating tortures than even those of the cross! I called for volunteers to mount the auction-block, but none came—none answered! Thus will men flee from slavery, when you talk of making them the victims, but they care not for it when its unutterable woes come down on the heads of others! Golden dust, and lumps, and bars, they are eager to grasp, and to obtain them will dare the suffering, and famine, and death of California; but a fluke of the same costly material, though furnished them gratis by the great Teacher of Christianity, and finished and polished in the highest style of Divine workmanship,—this, why they will not so much as take it in their hands, but trample it under their feet like so much worthless saw-dust! God forgive them!

Sunday and Monday evenings, spoke at Middle Branch P. O., 4 miles from Marlborough. The first night it was with difficulty that all could get into the house. The second, one man (a Democrat) made considerable opposition. The audience, however, did not appear to be very seriously impressed with a conviction either of his powers, or the justice of his cause. There is a fine opening for labor at Middle Branch. The people are ready to hear, and wish to have some of our lecturers hold a protracted meeting there.—Obtained one subscriber for the Bugle with the money, and a pledge of two dollars to the Western Society.

Wednesday evening, had an appointment to speak in a school-house two miles east of Marlborough. I gave out the notice in school the afternoon before, and the teacher—a lady—said they would take pains and circulate it. But the next morning one of the directors—a most devout Methodist—sent word to her to tell her scholars that there should not be any meeting, and that the door would be locked. So when I arrived at a late hour, there was nobody there, and the string to the door-latch was secured by thrusting a green elder through the hole. I went in, however, and presently two or three of the neighbors came along. We lit a candle, and sat talking about the matter, when this good Methodist friend suddenly opened the door, (I presume he had been peeping through the woods somewhere, or looking from his window, to see if there was a light in the school-house,) and with no small manifestation of excitement, demanded what was going on, and what we were there for. He utterly forbade any lecturing. I told him pleasantly that perhaps it was too late, for I could talk if I chose, and it might not be very easy to prevent it. "I shan't let you, I shan't let you!" said he. Then he began to run on with a lot of stuff that made even the neighbors present ashamed of him, giving me at first no chance to reply; but, at length, I put in a word edge-wise, and that served for an opening wedge to let in another, until we talked perhaps nearly two hours between us. So that I had quite a lecture after all! But he was the most unreasonable man I ever talked with.

Friday night, spoke in Mt. Union, and should have done so also Saturday night, but as I was going to examine the position of the Free Soilers, and a number who wished to hear on that subject, could not then be present on account of a meeting of the Sons of Temperance, I put it off till Monday evening. Sunday afternoon, had a most excellent meeting at the Friends' Meeting House in Fairmount. We were all quite stirred up. Monday night in Mt. Union. Subjected the Free Soil Platform to the most rigid scrutiny.—Think it did not come out pure gold on escaping from the alembic. Only about 3 cents fine out of the 23 there ought to be! Small per cent, that! Appointed a meeting for Tuesday evening, in accordance with the wishes of those present the night before, to investigate the church question, but in consequence of the absence of many of the 'Sons' to attend a Temperance meeting at Lexington, it fell through.

Thursday evening, spoke in Salem, and but for any number of the meetings in this place, should have done so the next night also. Saturday evening to a good audience 3 miles south-east, and Sunday afternoon at Cool Spring. Another lecture at the League school-house in Rootstown on Friday evening next, will close the series till Old Zach is inaugurated! Old Zach! What a President! And what a country to elect him! And what a Union for the Free Soilers to be in! And what a Congress for the Free Soilers to be members of! Northern freemen sitting by the side of Southern slave-owners, and thus recognizing those tyrants as fit to make their laws! Sitting by the side of man-stealers, when they would not by the side of pick-pockets and horse-thieves! Sitting by the side of those who enslave other men's wives and children, when they would not with those who should enslave their own! And sitting, finally, with those who are holding Jesus Christ himself a slave in the person of his "little ones!" Sun! look thou not on the picture, and Moon! hide thyself in the cloud! "Hanging be the heavens with black!" And the Angel pen not down the record!

## JOSEPH TREAT.

SALEM, Feb. 27, 1849.

For J. S. Bugle.

NEW LYME, March 4th, 1849.

FRIENDS EDITORS:

Will you be so kind as to publish the following articles as they have appeared in the Connecticut Reporter. I would not trouble you to do this, but the old man has had his article thrown off on a slip, and is engaged in circulating them all over the country.—The priests are very proud of this miserable, lying production, and are reading it in private and public. How strange it is that men will make use of such contemptible means to sustain their sinking order. The old man has been through New Lyme twice since he wrote his article, and although he used to make nearly every house a home, he slunk by every house too much ashamed to call on any one of his former friends! His conscience that makes cowards of us all.

Yours, W.

To the Editor of the Connecticut Reporter.—If I can be indulged, I would make known to the public through your columns that a certain set of deceivers are traversing our country, calling themselves Garrisonian Comeouters. I would say that I have had a public meeting with a company of them at New Lyme, on the 19th day of Nov. last, at which time and place Mr. Walker, one of their public lecturers, openly declared himself to be an infidel, and plainly declared he would not call Christ master, said that the Bible was priest-craft, Christ an impostor, and that Moses and the Prophets and Apostles were all liars. He commended Thomas Paine, and said their company was about to make a new Bible.

I would now state a few particulars which led to the disclosure of their hypocrisy:

I had for a few years past cultivated an intimacy with that class of people, and because they professed to be Abolitionists, and Comeouters from both Ecclesiastical and political organizations which upheld slavery, I felt friendly to them, and yet, I was not able to see that basely removing hypocrisy or infidelity, without pointing out a more excellent way, which could secure happiness to any one! I therefore wrote a small tract, entitled—"A comparison between Bible Scripture and American Slavery"—wherein I clearly show from both the old and new Testaments, that God always commanded his people to serve each other in love, and that these injunctions stand directly opposed to all involuntary servitudes, and I have circulated 1650 of said tracts, chiefly in New York, where they were printed, and although I have handed this tract to the learned and unlearned, no one has attempted to point out an error in sentiment.

When I came into this State, in Sept. last, my friends in New Lyme told me that the Garrisonian Comeouters had passed a resolution that, "if the priests want the Bible, let them show us that it doesn't uphold Slavery, or we will give up the Bible." Now, as I was not willing that my friends should throw themselves into a state of heatism because the priests were negligent, and as I was fully prepared to show them all they demanded of the priests, I attended the afore-said meeting at New Lyme, hoping to give them all the information they required of the priests. When I produced ample testimony that the truth contained in both the old Testament and the new stand directly opposed to all kinds of oppression, they refused to hear me, and notwithstanding all their professed love of truth, and opposition to Slavery. They openly denied the Lord that brought them, and must bring upon themselves swift destruction unless they speedily repent.

I have also seen in the *Anti-Slavery Bugle*, an account of their travels signed W. In describing the meeting at New Lyme, the writer says they had a good meeting, some excellent speeches, but don't tell the substance matter of their speeches, neither does he inform the public that he was met with sound truth and was unable to withstand it; but he says, in Springfield, he met with rotten eggs, and in this he seems to glory.

I have no desire to injure any person, but to show that honesty is the best policy; and therefore I give my name in full.

WILLIAM CORWIN.

Dec. 15, 1848.

J. W. Walker, Infidelity, &c.

NEW LYME, Jan. 17, 1849.

MR. EDITOR:—Yesterday, your paper of the 4th inst. was put into my hands, containing an article signed "William Corwin," which contains some statements referring to myself and others, that need a little correction. Your correspondent wishes to inform the public of the existence "of a set of de-

ceivers called Garrisonian Comeouters. Of course we have no objection to being widely known, and I suppose we were known long before the special communication of our friend was written. It would be strange indeed if a party which has shaken the nation by its firm and unwavering advocacy of anti-slavery truth through the press, and by its numerous lectures, should have remained unknown till this time. The writer of said article states, that, "Mr. Walker, one of their public lecturers, openly declared himself to be an infidel, and plainly declared that he would not call Christ, Master, said the Bible was priest-craft, Christian impostor, and that Moses and the Prophets and Apostles were all liars. He commended Thomas Paine, and said their company was about to make a new Bible."

I do not feel in my soul like blaming the poor old man who wrote the above sentence, for I am well assured that were he not rapidly passing into second childhood, he would never have written it. I would simply state that I am a firm believer in christianity proper, and never in my life uttered a word against it, or its glorious and divine author. On the other hand, I have always professed the one and relied upon the other. I have often declared myself an infidel to a slaveholding and man-stealing religion. In this sense all abolitionists are infidels. I never said the Bible was priest-craft, or that Jesus, Moses, the Prophets or Apostles were impostors or liars, or hinted at such a thing, or that could be construed into it; nor did I commend Thomas Paine in any way, although I am not religious bigot enough to believe that there was nothing about Paine or his writings commendable; neither did I ever say, hint or think about getting out a new Bible, nor have I heard of any one else doing so. Something may have been said about getting out a more free and liberal translation of the Bible, but that is somewhat different from making a new Bible. I would also state that no such resolution as that quoted by the writer was ever passed by the Anti-Slavery Society.

I have denied plainly and unequivocally nearly all the statements made by W. Corwin.

Persons belonging to different churches were present, and will W. C. obtain one person to endorse his article! I think not—while I could send scores to corroborate the truthfulness of what I have written.

The Comeouters, as such, have, but one article of faith, viz: That slavery is a sin, and sinful to sustain it in any form. As individuals, we have a variety of views on almost everything. We are very much, in that respect, like the Temperance Societies. The old man did come to one of our meetings, and occupied a good portion of the time in reciting what he had read and recited very many times before. The last time, only the night before the meeting. Friends asked him, kindly, to allow the meeting to proceed, and call a meeting which they would attend, if it would be a source of satisfaction to him at some other time.

At this he felt very sore, and the article to which I have replied was the result.

Yours &c., J. W. WALKER.

## Notes from the Lecturing Field.

NEW LYME, March 2, 1849.

My purpose was to communicate with the Bugle weekly, but in consequence of having to fill the appointments alone, as well as suffering under the effects of a severe cold which for several days entirely prostrated me, I have had no time, and almost as little inclination to pen a single article. The day after writing my last, I went to Hinkley, where, as at Richfield, the appointments had not been received. I called on Mr. Hill, the Wesleyan minister, and left an appointment for the following evening, (Sunday.) I then started out if possible to find persons who were indebted to the Society. I rode all day till dark, when I found myself in the southeast corner of the town. I held a meeting next morning in the House built by John McClond. Had a good time;—gave out meetings to be held there in two weeks, and in the evening spoke to a crowded house in the centre of Hinkley.

The next meeting was in Brunswick.—Such was the state of the meeting that I remained three nights—the numbers and interest increasing all the time. Many, I trust, were brought to see the importance of occupying a higher and more consistent position. There are a few fine thorough-going spirits in this place—some of them among the Wesleyans, who deem liberty of greater importance than either churches or government.

I found a home with Cornelius Sherman and wife, whose hearts beat high with the love of freedom, and the love of their race.—Mrs. S. is one of the few among the Wesleyans that has not allowed her religion to eat out her humanity, and destroy her regard for those who have left the sects for a higher plain of being. Several others manifested their regard for the cause in cheerfully repairing an accident which befell my wagon. I have reason to believe that the women of this place will do something for the next Fair.—I held but one meeting at Grafton; the small pox was in town, and the people were afraid to come together. In this place, as in almost all others, clerical meanness was exhibited in opposition to the meeting. The Congregational priest (whose name I forget,) not only found himself called upon to shut the slave out of his own church, but went to the person who has charge of the Baptist house, and tried to induce him to close it against the meeting; but the poor fellow was unsuccessful. This fellow, of course, calls himself anti-slavery! I am utterly sick of such a race of hickling, truckling, contemptible Gospel pedlars as abound in all our villages. They are a curse, an unmitigated curse; and humanity will never breathe freely till their entire order perish. My prayer is, that they may come to nought, and that right speedily.

My next meeting was at Litchfield; and

as I want to speak more at large about the meeting here, I shall pass over less important meetings, that any article may not be unreasonably lengthy. I will here remark that two years ago, S. S. Foster held meetings at this place, which resulted in the withdrawal of 25 members from the M. E. Church, who took the meeting-house with them—it being deeded to the trustees for the people owning it. They organized an independent Methodist church—have continued to meet, &c., but have very nearly grown out of all their early notions of creeds, &c., &c. They are called "Comeouters." Of course I found friends among this class of men, especially with the family of Charles and Josephine Griffing. I cannot speak of them as I feel, for it would be looked upon by them, I know, with disapprobation. Would to God that the self-sacrificing advocate of freedom could always find a home with such a family. I was sick nearly all the time I remained with them; their solicitude and kindness were unbounded. I wish all the readers of the Bugle could see that family, brought up on the no violence principle, and hear their delightful music. Yet they are called "infidels," and consigned by the destiny-fixing slavery-betting priest hoods to the flames of Hell. I can heartily sing—

"With such as they where'er they be,  
May I be saved or damned!"

I found upon arrival, that the town was likely soon to be blessed with a revival of religion. Father Keep, who has charge of a flock (of sheep) here, had been preaching for two months on the *modus operandi* of inducing God to save sinners. The Protestant Methodists had just commenced their quarterly meeting; the President of the Conference was present, and all were in high spirits for a revival. Immediately on my arrival, I commenced the siege by addressing the following note to the President and preacher in charge, which was handed to them before the preaching commenced in the morning, (Sunday.)

Rev. Messrs. Ragan & Duffy:

GENTS:—Having meetings appointed in this place to lecture on the subject of American Slavery, which will continue to-morrow and the following day, and as I shall feel called to notice the relation of the American Church and Clergy to the system, and of course the position of the M. P. Church, I shall esteem it a favor if you would attend the meetings, and co-operate in the presentation of the subject, or reply to any positions taken.

My convictions are, that the Church has been, and still is, the bulwark and stronghold of despotism in this country.

That a religion that can honor and elevate to the highest office in the gift of the people, one whose hands are steeped in blood, is anti-christian, and unworthy of support.

Yours truly,  
J. W. WALKER.

Agt of the W. A. S. Society.

P. S. If it would be inconvenient for you to attend the whole of the meetings, please mention a particular time when you will be present, and I will defer the discussion of the Church question till that time.

J. W. W.

Of course I received no answer to the above, nor did I expect any; still I thought with the Calvinist, they ought to have the offer made them, even if there was no hope of their salvation. On Monday morning, as Mr. Griffing and I were about to enter the Post Office, we met Mr. Ragan, President of the Conference, coming out. We were introduced to each other, when, after a few moments' reference to the note of the former day, the Rev. gentleman told me that he was there to spread the Gospel and promote a revival of religion. I told him that that was my errand too, and that I thought one effectual way to spread the Gospel was to destroy the pro-slavery churches and priesthoods. I asked him to meet me in a full and manly discussion of the subject. But, no—he "would not condescend to meet me in debate. I had left the holy calling of the ministry, and gone to lecturing on abolition." "If I would re-occupy my former position, he would debate with me!" That is, if I would give up my present position, go back and huckle in the bosom of one of the daughters of the mother of harlots, and, of course, as there would be a sine qua non to admittance, I must give up my advocacy of liberty, and cease talking of the causes and influences that sustain slavery, he would meet me! Brave man! when there would be no difference between us, then he would meet me. I was, of course, charged with being an infidel—one with Garrison, Foster, &c. This I cheerfully acknowledged, at the same time stating that my convictions were, that the reason he and his brethren refused to meet us in debate was, that they knew their charges against us were false, and that our charges against themselves and churches were altogether true.—At this he became exceedingly enraged, and said in loud and boisterous tones, "You are a liar! a liar, sir!" I thought and said that he would not dare to condescend much to meet me now. I offered to stay till his meeting closed, or to go to Leesburgh, where he said he had to go, if he dare to meet me in free and untrammelled discussion; but all the reply I got from this wolf in sheep's clothing was, while he almost frothed at the mouth with rage, "You are a contemptible Englishman, and ought to be kicked out of our community." This he repeated several times, till he felt ashamed of himself, for all that were present pounced right upon him, asking him if that was a specimen of his christianity! I calmly told him if I caught



# ANTI-SLAVERY BUGLE, SALEM, O.

## ANTI-SLAVERY BUGLE.

SALEM, MARCH 9, 1849.

"I LOVE AGITATION WHEN THERE IS CAUSE FOR IT—THE ALARM BELL WHICH STARTLES THE INHABITANTS OF A CITY, SAVES THEM FROM BEING BURNED IN THEIR BEDS." *Edmund Burke.*

Persons having business connected with the paper, will please call on James Barnaby, corner of Main and Chestnut sts.

### General Wilson,

Of New Hampshire, a Representative sent to Washington by the Independent Democrats of that State, in a recent speech emphatically said:

"Talk not to me of the horrors of Disunion—I will not consent to extend slavery to save the Earth from destruction, the Universe itself from dissolution."

We quote this passage, not to prove that Gen. Wilson is a Disunionist, but that by his own showing he ought to be, and would be were it not there is something he has been taught to reverence more than principle, something he has been taught to abhor more than slavery. How stands the case? Slaveholders claim a right to take their human property into the newly acquired territory of New Mexico and California, while Free Soilers demand they shall be prohibited from so doing by a special enactment. Suppose that Congress should continue to be as false to human freedom as it has ever been, and admit New Mexico and California as Louisiana, Missouri, Florida and Texas were admitted; would not the two then stand on the same footing the four now do? Would not the National Government guarantee and protect slavery to the same extent and no more, in those States that it does in these? Would not the entire Confederacy stand pledged alike to them all to restore the fugitive and crush the insurgent?

It is not pretended by any advocate of Free Soil, that if slavery was established in the territories of which Mexico has been despoiled, it would receive any other protection from the General or State governments than the Federal Constitution has declared shall be given the institution in every State in which it exists. And why should an increase of slaveholding States from fifteen to seventeen be so strenuously resisted, so greatly dreaded that the destruction of the Earth, the dissolution of the Universe is to be preferred, while the presence of the fifteen with the terrible ravages slavery is making in national prosperity, intelligence and morality distinctly visible, is not a sufficient justification of a withdrawal of the protection of the General Government from them and their accursed institution—a dissolution, or destruction of the American Union? Is not slavery the same in principle everywhere? Or is it a greater outrage upon a man's rights to whip him to unpaid toil in California than in Texas or Louisiana? Is it a more heinous crime to wear him out by a plantation life in New Mexico than in Florida or Missouri? If slavery is to be condemned because of its inherent sinfulness, rather than because of its locality; if God has as much of a controversy with the slaveholders on this, as on the other side of the Rio Grande; if the institution here is as vile as it is there, why does Gen. Wilson make the distinction he does? Why does he abhor man-stealing when committed in the one place, and throw around the deed the protection of government when done in the other? We believe him to be honest and sincere, and in his expression we have quoted the spirit of a freeman spoken out; but then, like many others, he is inconsistent, and his protection of slaveholding in the States which are now in the Union, greatly weakens the force of his testimony against its introduction into others. His organ of reverence has been misdirected, he has been taught to bow to the Fathers when Truth and the Right should have received his undivided adoration, to dread the repudiation of a wicked bond more than the continued existence of slavery in fifteen States. He, and all others should learn to judge this question without regard to geographical boundaries, or contracts written on parchment—they should judge it as Truth and Humanity would have it judged. And if the spirit in which Gen. Wilson made his Disunion declaration be a true one, how much more ought he to exclaim, "I will not consent longer to uphold slavery by supporting the Federal Constitution, to save the Earth from destruction, the Universe itself from dissolution!"

I waited on Mr. Keep, in company with a committee, to ascertain the meaning of the following note, which was handed to be read in meeting:

JOHN KEEP.

Feb. 12, 1849.

We wanted to know the reason, if that was not the reason. Two or three of the members of the church were present. Mr. Keep declared himself unwilling to enter into any conversation with us, telling us he had an appointment at 10 o'clock. He seemed very much excited. He talked, but in vain did we labor to get any direct, manly communication from him. He thought his past character was sufficient to screen him from our charges. *We thought not.*

At last, to put down discussion, prayer was proposed. Mr. Keep asked if I would unite in prayer? I told him if he wanted to pray, I had no objection to his doing so. "Will you remain?" said Mr. Keep. I answered, if you request it, I will remain as a matter of courtesy. We then knelt down, and such another prayer! Mercy on us! few ever took such a tar-pung. Not a request did he present to God till the last sentence. When we arose, I looked the old man in the face and said, "I hate hypocrisy. You asked me to remain while you prayed to God—then, instead of doing so, broke faith with me, and fell to abusing me. If you wished to say anything to me, why did you not stand upon your feet like a man and tell me all, and not pretend to pray, then fall to whipping me over God's shoulders. I judge a man not by his prayers, but by his acts—I hate hypocrisy." I told him I should try him by the standard he had himself erected, and invited him to attend, but he did not. I remained five nights in the place—had very large meetings—obtained twenty-three subscribers, and brought a goodly number into the kingdom of comecouterism, formed a sewing circle, and left them in high spirits. I must stop—this article is far too long already. In another I shall pay more attention to Mr. Keep's position. W.

Hon. JOHN W. ALLEN, a member of Congress from the Cleveland (Ohio) District, has presented the \$700 worth of books received while a member, to the Cleveland Library Association, with the condition that the people of the District shall have free access to the books.—Mr. A. has also presented the Association with seventy or eighty other volumes under the same conditions.

### A Reminiscence—Abby Kelley's first Speech.

It was about the middle of May, 1838, that a large concourse of persons assembled in Philadelphia to celebrate the opening of a Hall to be dedicated to Free Discussion.—Pennsylvania Hall—for this was the name of the building—was a beautiful edifice, and worthy of the spirit that called it into being. For three days it had been thrown open for the discussion of various moral questions, while the rage of those who hated the light because their deeds were evil, continually increased, and threats of violence were openly made, and as openly encouraged by the respectability and standing of the city. The friends of Humanity—the advocates of Free Discussion were not thus easily to be driven from their position; they might fail in maintaining their rights, but they were resolved

not to fall ignominiously without essaying a defence.

An anti-slavery meeting was appointed to be held in the Hall on the evening of the 17th, at which it was expected Angelina Grimké Weld, of South Carolina, would be one of the principal speakers. At the hour appointed, the Hall was brilliantly illuminated and densely crowded. William Lloyd Garrison first addressed the meeting, and was followed by Angelina Weld, who, as a southern woman and a repentant slaveholder, made a powerful and touching appeal. While she was speaking there was occasional tumult within, and the continuous howling of the mob without. Stones and brick-bats came crashing through the glass and sash of the windows, and every thing betokened the increasing courage of a set of blood thirsty ruffians, and shadowed forth the destruction of that noble building, which was fired and entirely consumed on the following night.

When the speaker last referred to had taken her seat, Abby Kelley, who was upon the platform rose and said:—

"I ask permission to say a few words. I have never before addressed a promiscuous assembly; nor is it now the mad-dening rush of those voices, which is the indication of a moral whirlwind, nor is it the crashing of those windows, which is the indication of a moral earthquake, that calls me before you. No, not these.—These pass unheeded by me. But it is the still small voice within, which may not be withstood, that bids me open my mouth for the dumb—that bids me plead the cause of God's perishing poor—aye, God's poor."

"The parable of Lazarus and the rich man we may well bring home to ourselves. The North is that rich man. How he is clothed in purple and fine linen, and fares sumptuously every day!—Yonder, YONDER, at a little distance, is the gate where lies the Lazarus of the South, full of sores, and desiring to be fed with the crumbs that fall from our luxurious table. Look! see him there; even the dogs are more merciful than we. Oh! see him where he lies!—We have long, very long, passed by with averted eyes. Ought we not to raise him up; and is there one in this Hall, who sees nothing for himself to do?"

### Flogging in the Navy.

A proposition to abolish flogging in the navy, which was before the recent Congress, caused, by its discussion, quite a manifestation of feeling in the Senate. Those who opposed it, contended there was no substitute which would as effectually maintain order, that it was found to be necessary in other navies and was necessary in that of this nation; that the officers were opposed to its abolition, as were all the men who, by misbehavior did not render themselves subject to that form of punishment. On the other hand, it was asserted that flogging degraded men, that it was an unnecessary, an infamous and bloody punishment; and one Senator—John P. Hale—declared it was calculated to produce mutiny among the men, and that it ought to produce mutiny. This was an unusual declaration to come from a Senator, and he was rebuked for making it, and told that such sentiments coming from such a source were themselves calculated to produce mutiny. There is unquestionably truth in the declaration of John P. Hale, and it required some boldness to make it; for although there were no Captains and Commodores present to frown him down, the advocates of the *Cal-o-nine tails* were there and successfully voted a continuance of their use.

The treatment of sailors on board the national vessels has ever been an outrage upon humanity, and it is well that public attention is being directed to the subject. But there is a class of persons whose manhood is far more outraged than that of the man-of-war-men have ever been, and who count flogging as one of the lightest dispensations with which the agents of the Evil One visit them. We wish John P. Hale had said as much for them; we wish he had told the southern Senators to their faces that the flogging of slaves—to say nothing of the far more terrible treatment to which they are subjected—ought to produce mutiny among them. Perhaps he will yet do it—perhaps in the progress of human events he will become as bold for the American Slave as he was for the American Sailor, and have no more the fear of Southerners before his eyes, than he did the fear of Captains and Commodores when he declared that resistance to tyranny was obedience to God, and made an unmistakable application of it by saying that the seamen who were flogged ought to mutiny. Calhoun! what a flurry there would have been had Hale said slaves instead of sailors. The South would have looked howie-knew, and felt as insulted as though the whip had been applied to their own backs.

### A Queer Quaker.

In 1840, round coats marched in Whig processions, and broad-brimmed hats were swung in honor of "Tippecanoe and Tyler too;" and it has been said that in 1848 Quakers cast their ballots for Friend Zachary Taylor. There was nothing very strange in all this, for it was regarded as nothing more than a kind of left-handed support of slavery; but it is strange to hear of a Quaker openly ad-

vocating the peculiar institution, or attempting to statistically demonstrate its blessings. This, as we learn from the "National Era," has been done in a lecture delivered before the Young Men's Mercantile Library Association of Cincinnati, by Elwood Fisher, of that city, and which has been copiously quoted in Congress by pro-slavery speakers. The editor of the "Era," characterizes the production as "loose in its statements, contradictory in its positions, sophistical in its reasonings, false in its statistics, absurd and inhuman in its conclusions." If such is its character, is it not high time that the Society of Friends look after this member, lest its reputation suffer in consequence of his course? Is he bearing the faithful testimony against slavery which the Discipline requires? If not, what is the duty of the Society but to deal with and disown him?

Among other propositions which this Quaker undertakes to defend, is the following, which seems in the main so absurd, that one is almost tempted to question whether the man is in his right mind. He says, (we quote from the Era,) "The slavery of the blacks has given the whites of the South a decided advantage over their brethren of the North, as regards wealth, comfort, luxury, natural increase of population, intellect, purity, sobriety."

As regards WEALTH. Witness the periodical bankruptcies of the South, as certified to by the ledgers of Northern merchants, manufacturers and mechanics—whole towns being almost ruined because of the worthlessness of Southern obligations.

As regards COMFORT.

Where is the proof? Shall we look for it in the nightly patrols which traverse the South; in their necessarily severe slave codes; their practice of carrying deadly weapons; their many brutal encounters as recorded in all their papers? Shall we look for it in the sense of insecurity which hangs, like a hair-suspended sword, ever above their heads? If these things are called comfort in the South, what is discomfort?

As regards LUXURY. None will deny that a certain kind of luxury prevails among the three hundred thousand slaveholders, but the idleness and vice it engenders, are to be more

deemed than the penitence.

As regards NATURAL INCREASE OF POPULATION.

We should not wonder if this was as true as preaching, seeing how many light complexioned slaves there are, and the strong resemblance their features bear to those of their masters.

As regards INTELLECT.

Is it then a mistaken belief that it is northern Genius whose lofty songs cause the nation's heart to throb; whose deep researches in Science and in Art have opened vast mines of hidden treasure; whose mechanism has covered our land with a net work of rail roads, & suspended over it an air path for the lightning?—No, it is no mistake! Southern intellect is developed only in the hot bed of politics; its light resembles not that of the Sun, the Moon or the Stars, for it is engendered by moral corruption, and shines as the corpse-light above the graves of the dead.

As regards PERITY.

Slaveholders have testified to the licentiousness of almost the entire South, and declared that harems were as plenty there as in Constantinople, and Amalgamation a common thing.

As regards SOBRIETY.

This is the climax. And though the witnesses of its truth are scattered from Virginia to Florida, from the Carolinas to California, all ready to testify to their own sobriety, they would but swear to the existence of that which intelligent minds will require stronger evidence than the oath of such to believe.

We wish Calhoun much joy of his Quaker disciple, ELWOOD FISHER.

AID AND COMFORT TO FUGITIVE SLAVES.—It has been proposed to throw a suspension bridge across the Ohio at Cincinnati, thus connecting this State with Kentucky. The bill to charter a company for this purpose, we understand has been adopted by the Kentucky Legislature, and is now awaiting the action of that of Ohio. Kentucky being a slave State, would not be likely to do ought to endanger the peculiar institution, or cause those to suffer who live by it; and remembering that her fugitive slaves, who sometimes find it difficult to cross the Ohio river either by swimming or otherwise, would doubtless rejoice in the building of such a bridge and use it more for their own than their masters' benefit, inserted a provision in the bill making the company liable "for all slaves who escape through its connivance."

This, we suppose, means, who escape by crossing the bridge, for the people of Ohio are all of them already liable to severe penalties for aiding in the escape of slaves. How the Ohio Legislature will act upon this proposition, it is impossible to say with any degree of certainty, for though they repealed the Black Laws, it was done on the ground of Expediency, not Principle, and they may deem it expedient to conciliate Kentucky, do her bidding, and swallow the insult offered for the sake of a bridge over the Ohio.

TIT FOR TAT.—The Legislature of Wisconsin recently adopted some strong resolutions against slavery, slavery extension, and the slave trade. The Legislature of Virginia adopted some against northern interference, Wilcox Provisoism &c. and threatening most terribly what the Old Dominion would do if the anti-slavery agitation was continued; and sent them, as a kind of gentle hint, to Wisconsin. The Legislature of the latter state heard them read; and then, to show how they were appreciated, and acting upon the principle of returning good for evil, favored Virginia with a copy of their anti-slavery resolutions in return.

SARTAIN'S UNION for March is handsomely and abundantly illustrated. "The moment of Suspense," is an exquisite engraving, as is also "Undine" or the Water spirit; then comes a Fashion Plate, which is followed by a beautiful tinted engraving of the "Pool of Siloam," and two full page ones of a more ordinary character. Half a dozen well executed wood cuts are interspersed throughout the work. William Howitt and Frederika Bremer are among the contributors to this number, the literary contents of which present a variety of grave and gay, fact and fiction, prose and poetry.

### The Cabinet.

It is reported that Taylor's Cabinet is composed as follows:

JOHN M. CLAYTON, of Del., Secretary of State.

WM. M. MEREDITH, of Pa., Secretary of the Treasury.

MR. CRAWFORD, of Georgia, Secretary of War.

ABRAHAM LAWRENCE, of Mass., Secretary of the Navy.

JOHN DAVIS, of Mass., Secretary of Home Department.

THOS. EWING, of Ohio, Post Master General.

WM. B. PRESTON, of Va., Attorney General.

Will the P. M. at Rome inform us which of our subscribers there is too poor to pay his subscription, and which has removed from the place.

### Meetings for J. W. Walker.

J. W. Walker will hold anti-slavery meetings at Ninerah, on the evenings of Monday, Tuesday and Wednesday, the 12th, 13th, and 14th insts.; and at Mesopotamia on Sunday the 18th. Will the friends of the cause in these neighborhoods give notice of the same, and see that the necessary arrangements are made?

J. W. W. may expect a letter as soon as the matter is definitely settled.

### Taylor's Inaugural.

President Taylor delivered the following Inaugural, upon taking the oath and office of President of the United States.

Elected by the American people to the highest office known to our laws, I appear here to take the oath prescribed by the Constitution, and in compliance with a time-honored custom, to address those who are now assembled. The confidence and respect shown by my countrymen in calling me to be the Chief Magistrate of a Republic holding a high rank among the nations of the earth, have inspired me with feelings of the most profound gratitude.

But when I reflect that the acceptance of the office which their partiality has bestowed, imposes the discharge of the most arduous duties, and involves the weightiest obligations, I am conscious that the position which I have been called to fill, though sufficient to satisfy the loftiest ambition, is surrounded by fearful responsibilities.

Happily, however, in the performance of my new duties, I shall not be without able co-operation of the legislative and judicial branches of the government which present prominent examples of distinguished civil attainments and matured experience; and it shall be my endeavor to call to my assistance in the executive departments individuals whose talents, integrity and purity of character will furnish ample guarantees for the faithful and honorable performance of the trusts to be committed to their charge.

With such aids and an honest purpose to do whatsoever is right, I hope to execute diligently, impartially, and for the best interests of the country, the manifold duties devolving upon me.

In the discharge of these duties, my guide will be the Constitution, which I swear this day to preserve, protect and defend. For the interpretation of that instrument I shall look to the decisions of the judicial tribunals established by its authority and to the practice of the govern-

ment under the earlier Presidents, who had so large a share in its formation.

To the wisdom of those illustrious patriots I shall always refer with reverence, especially to his example who was, by so many titles, the father of his country.

To command the army and navy of the United States, with the advice and consent of the Senate to make treaties, and to appoint ambassadors and other officers, to give to Congress information of the state of the Union, and recommend such measures as he shall judge to be necessary, and to take care that the laws shall be faithfully executed—these are the most important functions entrusted to the President, by the Constitution, and it may be expected I shall briefly indicate the principles which shall control me in their execution.

Chosen by the body of the people under assurances that my administration would be devoted to the whole country, and not to the support of any particular section or merely local interests, I this day renew the declaration I have heretofore made, and proclaim my fixed determination to maintain, to the extent of my ability, the government in its original purity, and to adopt, as the basis of my public policy, those great republican doctrines which constitute the strength of our national existence.

In reference to the army and navy lately employed with so much distinction in active service, care should be taken to secure the highest degree of efficiency; and in the furtherance of this object, the military and naval schools sustained by the liberality of Congress shall receive the especial attention of the Executive.

As American Freemen we cannot but sympathize in all efforts to extend the blessings of civil and political liberty, but at the same time we are warned by the admonitions of history and the voice of our own beloved Washington to abstain from entangling alliances with foreign nations. In all disputes between conflicting governments, it is our interest, no less than our duty, to remain strictly neutral; while our geographical position, the genius of our institutions, the spirit of civilization, and, above all, the dictates of religion, direct us to the cultivation of peaceful and friendly relations with all other powers. It is to be hoped that no international question can now arise, which a government, confident in its own strength and resolved to protect its just rights, may not settle by wise negotiation and it eminently becomes a government like our own, founded on the morality and intelligence of its citizens and upheld by their affections, to exhaust every resort of honorable diplomacy before appealing to arms.

In the conduct of our foreign relations I shall conform to these views, as I believe to be essential to the best interest and true honor of our country.

The appointing power, vested in the President, imposes delicate and onerous duties. So far as it is possible to be informed, I shall make honesty, capacity, and fidelity indispensable requisites to the bestowal of office; and the absence of either of these qualities shall be deemed sufficient cause for removal. It shall be my study to recommend such constitutional measures to Congress as may be necessary and proper to secure encouragement and protection to the great interests of agriculture, commerce and manufactures; to improve our rivers and harbors, and to provide for the speedy extinguishment of the public debt; to enforce a strict accountability of all the officers of the government; and the utmost economy in all public expenditures; but it is for the wisdom of Congress itself, in which all the legislative powers are vested by the constitution, to regulate this and other matters of domestic policy. I shall look with confidence to the enlightened patriotism of that body to adopt such measures of conciliation as may harmonize conflicting interests and tend to perpetuate this union, which should be the permanent objects of our hopes and affections. In any action, calculated to promote an object so near the heart of every one who truly loves his country, I will zealously unite with the co-ordinate branches of the government.

In conclusion, I congratulate my fellow citizens upon the high state of prosperity to which the goodness of Divine Providence has conducted our common country.—Let us invoke a continuance of the same protecting care which has led us from small beginnings to the eminence we this day occupy, and let us seek to deserve that continuance by prudence and moderation in our councils, by well directed attempts to assuage the bitterness which too often marks unavoidable difference of opinion, by the promulgation and practice of justice and liberal principles, and by an enlarged patriotism, which shall acknowledge no limits but those of our wide spread Republic.

ZACHARY TAYLOR.

BENJAMIN BOWN,  
WHOLESALE AND RETAIL  
GROCER,  
TEA-DEALER, FRUITERER,  
AND DEALER IN  
Pittsburgh Manufactured Articles.  
No. 141, Liberty Street,  
PITTSBURGH.

### IMPORTANT NOTICE.

Pelton's splendid outline Maps, Baldwin's pronouncing Geographical Gazetteer, and "Naylor's system of teaching Geography," for sale by J. Hambleton of this place. He is also prepared to give instruction to classes, or to individuals who wish to qualify themselves for teaching the science of Geography according to this new, superior, and (where tried) universally approved system. Address by letter or otherwise, Salem, O., Co., O. Oct. 6th, 1848.

### SPELLING REFORM.

DEPOT OF PHONOGRAPHIC BOOKS!

THE following Phonetic works can be had at the SALEM BOOKSTORE, as Publishers' Prices. Teachers and Learners can therefore be supplied without the trouble and expense of sending East.

The Phonographic Class Book, 374 etc.  
" Phonographic Reader, 25 "  
" Phonotypic Reader, 18 "  
" Phonotypic Chart, 50 "  
First Lessons in Phonography, 25 "  
Compendium, 66 "  
Salem, March 2, 1849.



# ANTI-SLAVERY BUGLE, SALEM, O.

## POETRY.

For A. S. Bugle.  
Sister, thou art dead.

BY JOSEPH TRENT.

(Written while watching with a corpse.)

And hast thou gone? Can it be true  
That thou forevermore art fled?  
Alas, that we shall find it so!—  
Sister—sweet sister—thou art dead!  
Twas but a little while ago  
We heard thy voice—thy laugh—thy  
tread;  
We list—but can not hear them now!—  
Sister—sweet sister—thou art dead!  
We saw thee too—thy thoughtful face—  
Thy look so grave—thy smile so sad;  
But now, 'tis all a vacant place—  
Sister—sweet sister—thou art dead!  
For thou hast left us now, and gone  
To lay thy weary, aching head  
Within the churchyard cold and lone—  
Sister—sweet sister—thou art dead!  
Yes, dear one, thou art laid to sleep,  
Not on thy mother's downy bed,  
But in the grave so dark and deep—  
Sister—sweet sister—thou art dead!  
But yet we'll call thee gone, not lost,  
And plant upon thy grave new made,  
Bright flowers to blossom o'er thy dust—  
Sister—sweet sister, cold and dead!  
Winham, Sabbath Evening, Nov. 12, 1848.

## The Prairie Fire.

BY THE REV. JOHN PIERPONT.

The prairie fire! At midnight hour,  
The traveller hears it rolling by;  
A form of terror and of power,  
That walks the earth and licks the sky.  
The wild deer, on his grassy bed,  
Wakes from his dream of breaking day,  
Listens and lifts his antler'd head,  
Sniffs the hot blast, and bounds away.  
Yet, when Spring comes, a flowery belt  
Across the prairie's bosom thrown,  
Shows that where'er that flame was felt,  
It left behind a jewell'd zone.  
But there's a fire, along whose track  
Spring never scatters flowers in bloom,  
But all is desolate and black  
As midnight in a hopeless tomb.  
Alike upon the low and high  
Falls this "strange fire"—it falls and prays  
On beauty's cheek, in wisdom's eye,  
And melts down manhood in its blaze.  
And youth and age—its power is such—  
Blossom and fruit alike are burned;  
And every virtue, by its touch,  
Is shrivelled and to ashes turned.  
Quench, mighty God! by thine own power,  
By love and truth, with spring and well,  
With steam and eternal flood and shower,  
In mercy quench this fire of hell!

## Gold.

BY THOMAS HOOD.

Gold! gold! gold! gold!  
Bright and yellow, hard and cold,  
Molten, graven, hammered and rolled,  
Heavy to get, and light to hold,  
Hoarded, battered, bought and sold,  
Stolen, borrowed, squandered, doled;  
Spurned by the young, and hugged by the  
old,  
To the very verge of the church-yard  
mould;  
Gold! gold! gold! gold!  
Good or bad, a thousand fold,  
How widely it uses vary!  
To save, to ruin, to curse, to bless;  
Now stamped with the image of good  
Queen Bess,  
And now of bloody Mary!

## MISCELLANEOUS.

From the Liberty Bell.

ANDY.

BY CAROLINE W. HEALY DALL.

"It is a degree of torture to bring vividly to my mind, what man is suffering from his own crimes, and from the wrong and cruelty of his brother."—CHANNING.  
Anger is one of the sinews of the soul; he that wants it hath a maimed mind."—THOMAS FULLER.

A few years since, a beautiful and pitted child of wealth was carried to a new home, by a husband who worshipped not only the exceeding loveliness of his bride, but a rare and shrinking delicacy of character, which had especially captivated the fancy of one, who, had he possessed the power as he did the will, would have forbidden the light of day to kiss the cheek of his beloved. A secluded plantation, in the western part of Georgia, possessed all the retirement that his fond affection could desire; and if at any moment the heart of Edith Ainslie shrank from the change, and clung to the society and interests of the large city, and tender friends she was leaving, she comforted herself with the reflection,—"At least, one friend will be with me." Not Amy I cannot feel entirely alone. Not Amy could not forsake her mistress; she had not the desire, nor if she had, would it have availed, for she was a slave, and taken from her mother's bosom ere she was a year old, she had shared the chamber and the play-room of her companion, from that hour onward. It never occurred to Edith to ask whether Amy had a father or mother. So accustomed was she to the lonely position in which slave girls are often left, that no thought

of the matter disturbed her happy heart. Had she been more curious upon the subject, unanswered questions, and a striking resemblance between the features of the two might have led her to suspect that a nearer bond than she had hitherto imagined, in truth united them. In Southern fashion, Edith was not quite sixteen when she was wooed and won, and borne, a willing captive, to a patriarchal dwelling, embosomed in tall tulip trees, hedged in by Cherokee roses, curtained with fragrant vines, perfumed by the breath of conservatories, and made tempting to her refined taste by books, and birds and music. Robert Ainslie spared no effort to make the "Dell" seem lovely in her eyes; and when the first hours of happiness had passed, a succession of gay visitors prevented Edith from feeling the true loneliness of her position. And thus, surrounded by all that could minister to Epicurean tastes, did the first two years of her married life glide by, and at the commencement of the third, Amy laid upon her throbbing bosom her first-born son. The birth of this child brought Edith to the gates of death—and with a trembling spirit had she encountered the hour of her extremity. When she came from her sick chamber, it was in the power of renewed loveliness, with a tender affection for her husband than she had ever felt before, with the fount of a mother's love just opening in her heart, and with the baptismal drops of her trial—as she truly believed at that moment—still sparkling upon her forehead. A religious change had come over her spirit and diffused a pensiveness over her countenance. To restore the light to her eye, gay friends were again summoned to her side. Alas! that among them came no Mentor, schooled by God's providence and inspired by his Truth, to show her how insufficient was that change, and to write upon the tablets of her heart the words,—"Self-denial and Self-discipline are the whole welfare of life."

The gay party trooped away and were succeeded by a single individual, the college friend of Ainslie. During the years of her married life, Edith had become more attached to the companion of her childhood; and now that her babe was constantly cradled in Amy's arms, she seemed constantly to unite them in her affection. Charles Hartley was a Virginian, accustomed to entire self-indulgence, and the moment that his eye rested on the graceful form of Amy, as she stood behind Edith's chair at dinner, he marked her for his own; and the glass of water which he took from her hand, thrilled his veins like fire. That night, when Amy unbound the redundant tresses of her lady's hair, and the fair babe slept in a cradle, rocking at their side, she begged to be excused from her attendance on the table during the length of the new comer's visit. Her eye had met that of the proud Virginian; and as she spoke, her unusual manner, the trembling of her voice, and the words, "Mrs. Ainslie," uttered in a somewhat distant manner, would have revealed to one less unsuspicious or more keen than Edith, that she felt it to be no trifling boon she asked. Never before had Amy addressed her by her married name. She did it now unconsciously, but the word appealed to Edith's womanly feeling, and the most skillful diplomacy could have devised no better. "Amy," said she with dignity, "when did I ever ask you to do what was repugnant to yourself? Remain in your chamber, since it suits you, and I will provide another attendant for the table." "Thank you, dear Miss Edith," was the answer, uttered in a tone which showed that while the slave-girl was grateful for the unexpected favor, she felt that in granting it, an uneasy feeling had sprung up in Edith's heart.

But this was not the last of the matter. Hardly perceived her absence, and suspected its cause. At first, he threw out gentle hints that her presence was required, but when he found that these were not understood, he appealed to Ainslie, entreating her master not to deprive him of the pleasure of seeing her at least once a day. For a time his host withstood him, but at last, he told his wife that he did not consider it consistent with his usual hospitality to refuse his guest so simple a gratification. Poor Amy was remanded to her post, and stood there the victim of a bitter conflict. Once required in the course of her usual duties, she could not escape from the observation of the stranger. Not once, but many times a day, was she intercepted in her walks with the child, or interrupted in the performance of household duty by her tormentor. Edith herself could not have repelled his advances with a more proper dignity, a more just disdain, than this poor slave. Uneducated in every sense, except by her companionship with her mistress, there yet dwelt in her heart the Eternal Law of Right. The offspring of a lawless and unrequited affection, she had, nevertheless, unconsciously dedicated her whole being to a vestal chastity. But nothing availed. Unable, while she was the property of another, to accomplish his desire, Charles Hartley besought his friend to sell poor Amy to him. To do Ainslie justice, he shrank from his first proposal with horror. But Hartley understood with whom he had to deal. He appealed to Edith, and she at first entreated Amy to have some compassion on his agony; but Amy, for the first time, repelled her mistress with a kindling eye. "Ask nothing of me," was her calmer reply—"his presence in this house is as much an insult to you, Mrs. Ainslie, as it is to me. I will,

at least, keep myself innocent before God." When this answer was reported to Hartley, he left the house angrily, and at once, for Edith did not qualify one of Amy's words. He repaired, however, to the house of a friend, a few miles off, from whence he rode over as often as twice a week, for more than a month, and continued to annoy Edith with entreaties for her interference, and repeated offers of purchase. The light left Edith's eye, the color left her cheek, and even to her husband's caresses she gave but a languid response. Not only did the whole subject distress her, but to be besought on such a subject, by one until lately a stranger, was a perpetual wound to her delicacy. She felt herself losing ground in her own self-respect. Her husband regarded it as a desecration, and repeatedly asked whether her own life was to be worn out in defence of Amy. Alas! the hour was fast approaching when Edith was to prove that the love of God, in her heart, was a vain pretence, since its first fruit was not the love of man,—that her service, rendered to the Father of All, could scarce have been accepted, since it was not offered in that spirit which recognizes first, the Brotherhood of All. She avoided Amy, and with Hartley at her feet, protesting his honorable intentions, promising marriage itself if she desired it;—with her husband at her side, for the first time bending on her an angry frown,—Edith yielded, and with a trembling hand, wrote a dishonored name beneath the Deed of Transfer.

Christian men and women of America, can you believe this? Can you believe that a young and tender girl, with an infant at her bosom, with what she believed to be some sense of gratitude to God in her heart, reared with in gentle condition, and recently risen from a sick bed, could thus doom a fellow-creature to a certain life of infamy? When you have read those moving words of Thomas Hood, claiming for the unfortunate, a place in your sympathies,

Owning her weakness,  
Her evil behavior,  
And leaving with weakness,  
Herself to her Savior,

has it not seemed to you an impossible thing, that one of these tender-hearted women, who have been farther protected by circumstances than the force of their own virtue, should pass by such a penitent, or refuse to press a kiss of sacred pity, the pledge of a sisterly help, upon her agonized forehead?

You have thought but little, even on this subject—your delicacy has shrunk from it,—but what think you of giving up the innocent to guilt, of setting your own human hand to an instrument which shall bind one, truthful and affectionate to the service of sin? Can you lie down at night, praying,—"Lead us not into temptation," and remember without a pang, with what temptations she was thus hedged in? The case which I have stated, is no exception to the common rule, except in the degree of patience and attention bestowed on it. Hundreds of such cases occur every year, without even the pretence of regard for the victim here evinced. No questions are asked of the slave. She is supposed to be incapable of womanly feeling, and although both parties understand to what a fate her transfer will lead, neither has a conscience in the matter. Read this calmly, and if you afterward turn shrinking from the record of the legalized licentiousness of France and Spain, let the whole world witness your hypocrisy.—Edith was like Pilate. Questions of human right, she little understood; but she desired, like him, to wash her hands of the whole matter. Unable to do that, she had not courage to listen to the deepest voice in her soul. She believed that she could not forget Amy—but when her infant perished of a disease contracted through the carelessness of its nurse; when her husband, high-minded and generous as she had thought him, was reduced to intemperance and vice, there doubtless crept into her heart a faint suspicion, that not without some providence of God, some discipline pregnant with results, and conceived in the Infinite Councils, were these things brought about.—All intercourse ceased between the families of Ainslie and Hartley. For many months, no tidings reached the former concerning the lost favorite; but at last, a newspaper paragraph, in describing a lot of "fancy slaves," offered in the Mobile market, spoke of a terrible suicide that had occurred among them; a suicide committed by the youngest and fairest of them all, who feared the judgment of God upon this act of her ignorant but guiltless hand, less than the tender mercies of those who regard neither law nor Gospel. It needed not the name of Amy, which followed this announcement, to confirm to the miserable Edith the testimony of her own heart.

Christian men and women of America! during the last three years I have presented to your notice annually one of those terrible facts, which are the most available weapons of the friends of Freedom. None are so much dreaded by the slave master. He knows as well as anybody, that a fact will reach and touch a dozen hearts, long before an argument or an abstract truth has conquered a single mind. Doubtless if it could be proved that the slave enjoys a higher degree of happiness than his master, it would tend in no degree to justify the institution; but unthinking men are oftentimes capable of comprehending an evil consequence, when they do not see the whole extent of moral obliquity involved in the

institution which is its cause. If an apology were ever necessary, for that which one has thought it right to do, I ought perhaps, to apologise for the form of narrative in which I have presented my facts. I know myself to be little skilled in it; but confining myself to a limited space, I had determined to have nothing to do with argument, and I could not but believe that however clumsily I might arrange them, the facts themselves would find a voice. My own success seemed a smaller matter to me, than the simplest manner of presenting them. The first tale exhibited the baneful effects of slave laws upon a free colored population.—The second, the utter impossibility of nourishing such virtues as truth, chastity and strong affection, among a population, without the protection of the law. The third may bear upon two points, first, the impossibility of nurturing in the heart of the white man, a religion, a sense of justice, a purity of thought acceptable to God, while under the influence of such an institution as Slavery; and second, the horrible necessity while such an institution exists, of legalizing the most atrocious crimes. The reaction of these atrocities upon the character of the whites might still be pointed out, but this is not necessary while Mr. Foote of Mississippi is permitted to threaten one of our Senators with Lynch law, in the face of our whole nation, because in this noble republic, in the Capitol, built over the intended sarcophagus of Washington, he dares to utter the mere alphabet of Freedom. We shall not waste our strength in that way I trust, in a year which sees General Taylor a candidate for our highest office; which offers him to all the world, as the true exponent of our national character. A motto borne by those who have fought the good fight far longer than myself, has been criticised of late in a somewhat quibbling spirit.—"This motto, 'No union with Slaveholders,' I cannot myself accept to such a length as some men do. I would treat the slaveholder as a criminal; but the criminal as did Christ, encircling him with mercy, pleading for him and with him, as one sinner for and with another; speaking the unvarnished bitter truth; crying 'wo! wo!' with a sadness, yet a tenderness which he shall not mistake."

If there ever was a moment when I doubted the propriety of such a motto, it is long past. If it were not, could I remember that at this moment, should I remain silent, I stand before God, guilty of the imprisonment of Drayton and Sayres, holding with my woman's hand the bar which secures their persons, dooming with my woman's heart seventy unfortunate human beings to a life of aggravated Slavery and sin,—could I remember this and not be stirred to use my utmost woman's power to speak, and speak gladly, beneath such a banner?—There may be no English verb in my motto, but in its place throbs a genuine Saxon heart. It may be no sentence, yet is it somewhat sententious. Say it means nothing, yet like the Great Book of the World, it meaneth all things to all men, and by God's Holy Will, shall yet save some. Disown it—but you shall not dishonor it—nor will it need the grace of rhetoric to approve it to all Human Reason.

THE RETROSPECTIVE ALMANAC—BY A NERVOUS MAN IN SEARCH OF QUIET QUARTERS.—January.—Finding England in a very unsatisfactory state, with apprehensions from Chartism, resolved on going abroad.

February.—Settled in Paris. Democratic Club constituted on first floor under my apartment. Barricade under window—porter took up arms, and I prepared for revolutionary bier.

March.—Got death of cold standing at window with rushlight. Had to attend planting Tree of Liberty and blessing same. Feet in hot water—mind ditto.—Fled, after disposing of furniture at great loss, and nerves much shattered. Determined to take up abode in despotie country.

April.—Settled in Milan.—Revolution. House bombarded from citadel, and self injured by piano thrown on head from first floor. Fled after again disposing of furniture, and nerves entirely ruined.—Determined to seek shelter under moderate government.

May.—Arrived at Berlin. Revolution arrived shortly after. House made a military quarter, and self shot at several times. Fled, after again disposing of furniture, determined to try very strong despotism, and not take a house.

June.—At hotel in Vienna. Government upset the day after arrival; self in cab built up into barricade, and shot over for several hours. Attempting to leave city, was arrested as Propagandist, and remained in prison a fortnight, having lost papers.

July.—At a loss where to go—determined to try small German State. Arrived at Hesse Darmstadt, found Students deposing Elector and breaking windows. Forced to drink great quantities of beer, to serious detriment of constitution, now thoroughly impaired, and fraternised with against my will as freter Engländer.

August.—Tried Frankfurt, capital of United Germany;—found Assembly by the ears. Dropped in for two days of street fighting, which I begin to get used to.

September.—Came to Brussels—very dull. No revolution expected. Found quiet intolerable after excitement of last six months, and left.

October.—Travelled about; looked out for some place with revolution expected. Could not find any, as revolutions over for the year everywhere.—Rome recommended.

November.—Arrived at Rome just in time for the attack on the Quirinal.—Joined Popular Club, and fraternised with CICEROWHACCHIO. Gave Pope letter of introduction to friends in England.

December.—Interesting excursion to North Italy, to Mazzini, and week's campaign with insurgents about Lago di Guardia. Price set on my head by RABBITSK. Saw advertisement in Times imploring me to return to distracted relatives. Don't intend to do, having made arrangements for Propagandist visit to Russia and Constantinople.—Punch's Almanac.

## Michigan Flowers and Birds.

A stroll through the open woods of Michigan in the month of May is delightful. They are more like parks than forests. Flowers of gay colors glitter at every step, but alas, there is one sad drawback on all this floral beauty. The flowers, most of them, are scentless! A beautiful flower without perfume, is like a beautiful woman without corresponding beauty of mind. After the first gaze of admiration is over, the "vermeil tint" of the leaf, or lip, but more forcibly calls attention to what is lacking. But the birds—how they swarm and vocalize the groves and fields of Michigan! In the morning, the whole forest rings like a concert room with their notes. I had the curiosity to sit at my window, and do nothing for half an hour but watch the different varieties of them which appeared in sight, and strive to identify the notes of those unseen ones, the songs of which I could hear. The clear whistle of the quail is incessantly on the ear.—A score of bob-bolinks fluttered up and down, and twanged their instruments like mad. A brown thrush poured his rich and varied song from the topmost spray of an apple tree. A couple of blue birds flitted past, whispering notes of the tenderest dalliance. Woodpeckers of various hues went on their jerking flight, and a redhead sounded his shrill clarion on a dead locust, summoning all its crawling inmates to surrender at discretion. The mournful cooing of the turtle-dove, the harsh scream of the blue-jay, the notes of the meadow lark, robin, chirping bird, oriole, starling, Canada warbler, and a host of other birds, some known, and some unknown to me, were blent in the general chorus.—Albany Atlas.

PREACHING IN THE WEST.—Old Mr. Jacob, an itinerant preacher in the West, who, like a lawyer in bygone times, had to ride his circuit—had an appointment one day a mile or two north of the Conemaugh River, near its head, a little thunder-gust stream that would rise in a freshet ten or fifteen feet in as many hours, and run dry again almost as quick. He reached the southern bank one day when the river was behaving its very worst. The people on the other side called to him that it was above "rideable order," and he "musn't venture." But Jacob had his appointment to keep, and as his rule was "no postponement on account of the weather," he did "venture." His horse was strong and his heart stout, and the river was not very broad; but it was a little deeper and wickeder than he had contracted for. Near the opposite shore the tide was too much for him, and he began to go down stream rapidly, the current drifting him towards an eddy that was raging like a whirlpool. He saw it, and made a vigorous effort to grasp the branch of a tree that hung over the swollen water. It broke in his hand and the chances seemed desperate.—Firmly grasping the pommel of his saddle, he cried out in his stentorian preaching tones, "Lord, thou hast promised to be with Thy servants in difficulty, and it is pretty near time to do something." The next moment he was rolling in the waves and thrown against the bank.—The folks who had warned him against the attempt quickly fished him out, and after a little more rolling and shampooing on the shore, "he came to." His first words were, "now if I had my horse, it is still time to keep my appointment."

POVERTY AND ITS REMOVAL.—After all the special efforts to remove Poverty—the great work is to be done by the general advance of mankind. We shall outgrow this as Cannibalism, Butchery of captives,—War for plunder, and other kindred miseries have been outgrown.—God has general remedies in abundance, but few specifics. Something will be done by diffusing throughout the community principles and habits of economy, industry, temperance; by diffusing ideas of justice, sentiments of brotherly love, sentiments and ideas of Religion. I hope every thing from that—the noiseless and steady progress of Christianity; the snow melts, not by sunlight, or that alone, but as the whole air becomes warm. You may in cold weather melt away a little before your own door, but that makes little difference till the general temperature rises. Still while the air is getting warm you facilitate the process by breaking up the obdurate masses of ice and putting them where the sun shines with direct and unimpeded light. So we must do with Poverty.

It is only a little that any of us can do for any thing. Still we can do a little, we can each do a little towards raising the general tone of society; let by each man raising himself—by indus-

try, economy, charity, justice, piety—by a noble life. So doing we raise the moral temperature of the whole world, and just in proportion thereto; next, by helping those who come in our way, nay, by going out of our way to help them. In each of these modes, it is our duty to work. To a certain extent each man is his Brother's Keeper. Of the powers we possess we are but trustees under Providence, to answer for the benefit of men, and render continually an account of our stewardship to God. Each man can do a little directly to help to prune the world of wrong—a little in the way of temporizing charity, a little in the way of remedial justice; so doing, he works with God, and God works with him.—Rev. Theodore Parker.

## BUSINESS CARDS.

AARON HINCHMAN,  
BOOK AND FANCY  
JOB PRINTER,  
SALEM, OHIO.

Office of the "Honested Journal," on the shortest notice and on the lowest terms. Office one door North of E. W. Williams' Store. January 3rd, 1848.

DRY GOODS & GROCERIES,  
BOOTS AND SHOES, (Eastern and Western.) Drugs and Medicines, Paints, Oil and Dye Stuffs, cheap as the cheapest, and good as the best, constantly for sale at  
TRESKOTTS.  
Salem, O. 1st mo. 30th.

DAVID WOODRUFF,  
MANUFACTURER OF  
CARRIAGES, BUGGIES, SULKIES, &c.  
A general assortment of carriages constantly on hand, made of the best materials and in the neatest style. All work warranted.  
Shop on Main street, Salem, O.

C. DONALDSON & CO.  
WHOLESALE & RETAIL HARDWARE MERCHANTS  
Keep constantly on hand a general assortment of HARDWARE and CUTLERY.  
No. 18, Main street, Cincinnati.  
January, 1848.

FRUIT TREES.  
The proprietor has on hand a handsome lot of FRUIT TREES, comprising Apple, Pear, Peach, Plum, and Cherry trees, and some Grape Vines and Ornamental Trees—all of which he will sell on reasonable terms at his residence in Goshen, Mahoning Co., 14 miles north-west of Salem.  
ZACHARIAH JENKINS, Jr.  
August 11th, 1848.

JAMES BARNABY,  
PLAIN & FASHIONABLE  
TAILOR.  
Cutting done to order, and all work warranted.  
Corner of Main & Chestnut streets, Salem, Ohio.

COVERLET AND INGRAIN CARPET WEAVING.  
The subscriber, thankful for past favours conferred the last season, takes this method to inform the public that he still continues in the well-known stand formerly carried on by James McLeran, in the Coverlet and Carpet business.

Directions.—For double coverlets spin the woolen yarn at least 12 cuts to the pound, double and twist 32 cuts, coloring 8 of it red, and 24 blue; or in the same proportions of any other two colors; double and twist of No. 5 cotton, 30 cuts for chain. He has two machines to weave the half-double coverlets. For No. 1, prepare the yarn as follows: double and twist of No. 7 cotton yarn 18 cuts, and 9 cuts of single yarn colored light blue for chain, with 18 cuts of double and twisted woolen, and 18 cuts of No. 9 for filling. For No. 2, prepare of No. 5 cotton yarn, 16 cuts double and twisted, and 8 cuts single colored light blue, for the chain—17 cuts of double and twisted woolen, and one pound single white cotton for filling.—For those two machines spin the woolen yarn one or ten cuts to the pound.  
Plain and figured table linen, &c. woven  
ROBERT HINSHILL WOOD,  
Green street, Salem.  
June 16th, 1848. 6m—148

Agents for the "Bugle."  
—OHIO.  
New Garden; David L. Galbreath, and I. Johnson.

Columbiana; Lot Holmes.  
Cool Springs; Mahlon Irvin.  
Berlin; Jacob H. Barnes.  
Marlboro; Dr. K. G. Thomas.  
Canfield; John Wetmore.  
Lowellville; John Bissell.  
Youngstown; J. S. Johnson.  
New Smyrna; Marcella Miller.  
Selma; Thomas Swayne.  
Springboro; Ira Thomas.  
Harveysburg; V. Nicholson.  
Oakland; Elizabeth Brooke.  
Chagrin Falls; S. Dickenson.  
Columbus; W. W. Pollard.  
Georgetown; Ruth Cope.  
Bundysburg; Alex. Glenn.  
Farmington; Willard Curtis.  
Bath; J. B. Lambert.  
Ravenna; Joseph Carroll.  
Wilkesville; Hannah T. Thomas.  
Southington; Caleb Greene.  
Mt. Union; Joseph Barnaby.  
Malta; Wm. Cope.  
Richfield; Jerome Harburt, Elijah Poor.  
Lodi; Dr. Sill.  
Chester; R. Reader, Adam Sanders.  
Painesville; F. McGrew.  
Franklin Mills; Isaac Russell.  
Granger; L. Hill.  
Hartford; G. W. Bushnell, and Wm. J. Bright.  
Garrettsville; A. Joiner.  
Andover; A. G. Garlick and J. F. Whitmore.

Achor Town; A. G. Richardson  
INDIANA.  
Winchester; Clarkson Packet.  
Economy; Ira C. Maulsby.  
Penn; John L. Michner.  
PENNSYLVANIA  
Pittsburgh; H. Vashon.